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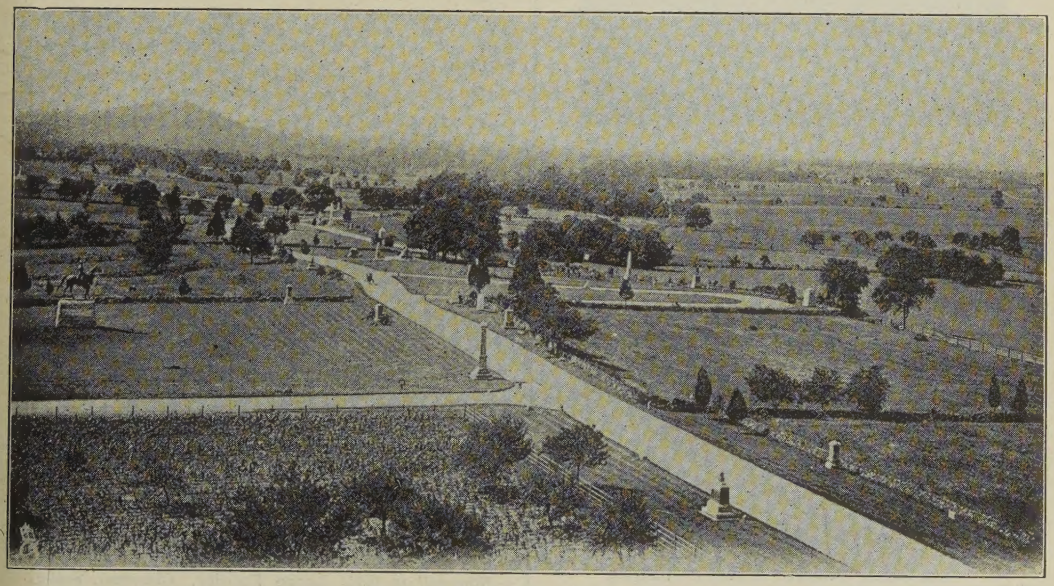
Of the Church · By the Church · For the Church

Luther League Review

The · Official · Organ · of the Luther · League · of America



THE GETTYSBURG BATTLEFIELD.

Memorial Day, which occurs this month and is observed throughout the country, recalls to our minds the great Civil War. The above picture, as well as the others presented in this number, and the accompanying story should serve to remind us of the heroes who fell in this the greatest battle of modern times.

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At Canton, Ohio, October 30 and 31 and November 1, 1906.

(See Page 19.)

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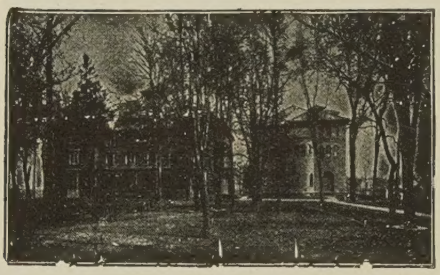

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Of the Church—By the Church—For the Church

Luther League Review

The Story of Gettysburg

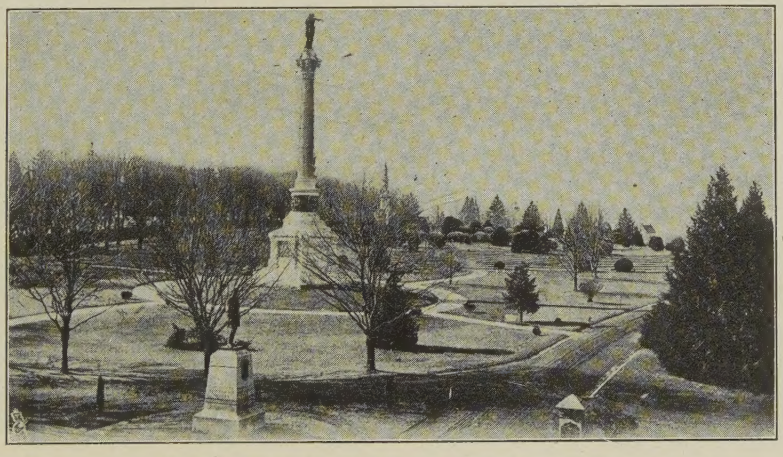
BY MARGARET R. SEEBACH.

This article was written for Lutheran Young People, and is reproduced with illustrations through the kindness of the editor, Dr. Charles S. Albert. The author is the daughter of John A. Himes, Professor of English Literature of Pennsylvania College, at Gettysburg. The story is, therefore, by one who has been over the ground repeatedly and who, no doubt, has heard many who participated in that great battle tell of their experiences.—Ed.

AMONG the gently rolling plains of Southern Pennsylvania there lies a short range of low granite hills, thrust up in molten masses from the heart of earth before the beginning of history. All around are fertile fields; but these hills rise weird and wild, as if their scattered rocks had been the plaything of giants or the abode of dark spirits. And so, after men came to live in that region, they must have felt when they named the most remarkable heap of boulders the Devil's Den.

Close to these hills, in later days, grew up the little town of Gettysburg, where, in time, were located two of our Lutheran institutions of learning—the Theological Seminary and Pennsylvania College. No quieter retreat for the scholar could be imagined than the depths of peace which must have enveloped the little village in the days when its only fame was educational.

But, like the hidden fires in which the hills were forged, there were mighty thoughts astir within men's minds, working changes for our country. There came a time of upheaval, when the great principles of liberty and national union cast all our land into a furnace of war, to be melted and molded over into a purer and stronger nation. And to these hills of Gettysburg there came a day when it seemed as if the giants were again in conflict, when the earth trembled and the air hissed with battle, and every one of those great boulders was the breastwork of a marksman.



THE NATIONAL CEMETERY AT GETTYSBURG.

Strange to us today as the granite hills in the midst of the fruitful plain is the memory of that terrible struggle. But it left, like the

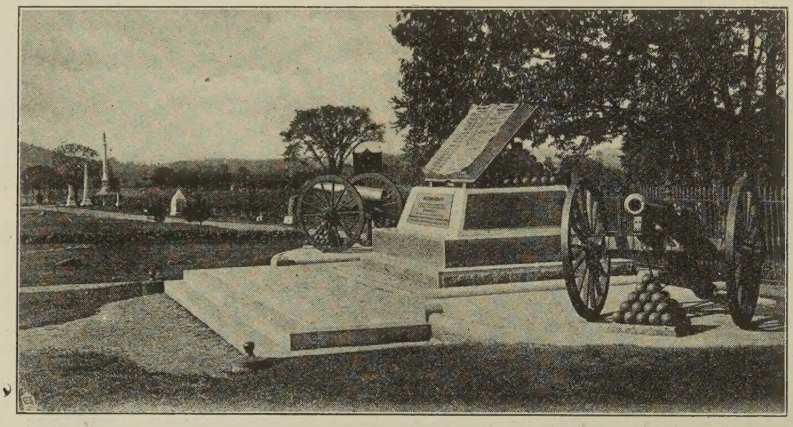
convulsions of Nature, a memorial of granite and marble heaps rising into the air—only these rocks are polished and sculptured and carved with many names. It is worth our while, who enjoy the fruits of that victory, to know what were those mighty deeds of which Abraham Lincoln, standing on that field of Gettysburg, said:

"The world will little note or long remember what we say here, but it can never forget what they did here."

It was after the defeat of the Union army at Chancellorsville that the Confederates thought it a fitting time for an invasion of the Northern States. At this time the Confederate army, commanded by General Robert E. Lee, numbered about eighty-five thousand men, and the Army of the Potomac, under General Hooker, about ninety thousand. This explains how it happened that the Confederates came into Gettysburg from the north. They were aiming toward Harrisburg, and part of the cavalry had already made an attack on Carlisle, when the Union army, chasing them northward, forced them to concentrate for battle at Gettysburg.

Two days before the battle General Hooker had been succeeded in command by General George G. Meade, who in so short a time was the victor in the decisive battle of the war.

The first of the Union forces who arrived at Gettysburg, on July 1, passed through the town and encountered the enemy on the north and west of the village. It was here, on Seminary Ridge and its environs, that the first day's battle was fought. It was a day of disasters for the Union army. The brave General Reynolds was killed at the very outset, immediately after entering the grove which bears his name. General Barlow, defending the beautiful little eminence north of the town, which is now known as Barlow's Knoll, was wounded and captured. Generals Doubleday and Carl Schurz made heroic efforts to hold the positions their troops had taken; but the main body of the Union army had not yet arrived, and there was nothing to do but retreat, under the pressure of superior force.



High Water Mark.

Nearly the whole of these two armies was present at the battle of Gettysburg; so that, if we are inclined to think of the battlefield as a matter of a few acres, a remembrance of the forces engaged there will help us to understand how large a space their movements must have covered. The ground over which they fought is an area of about thirty-five square miles.

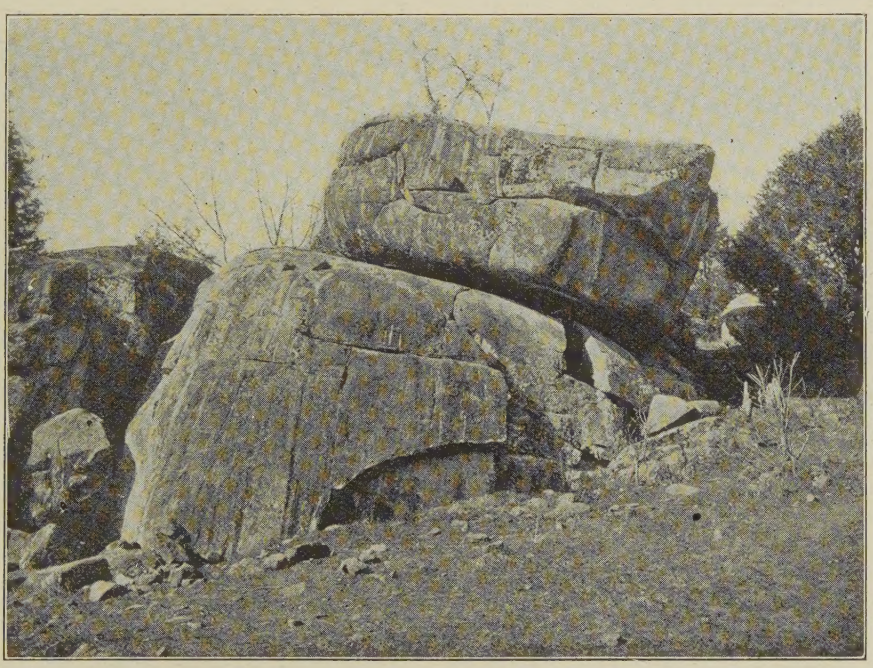
During the month of June, 1863, the Confederate army was being quietly withdrawn, piecemeal, from its station at Fredericksburg, Va. General Hooker did not know the object of the movement, and, thinking a raid on Washington might be meditated, kept his troops between the enemy and the national capital until it became evident that their real course was up through the Cumberland Valley.

By the close of the afternoon the Confederates were in possession of Seminary Ridge and were driving the Union troops back through the town in a flight that was almost a panic. General Hancock arrived in time to rally them, or the story of Gettysburg might have read very differently.

The reverses of the first day were really a

blessing in disguise. By them the Union forces were driven from a weak position to the strong one which they occupied thereafter on that range of hills south of the town of which we have spoken, whose names have entered into history as Culp's Hill, Cemetery Ridge and the Round Tops. On these hills the fugitives were halted, while Hancock hastened to summon General Meade with the rest of the army.

The rest of the day and the night were occupied in stationing the troops in this impregnable position. When the line of battle was complete it stretched along the ridge about four miles in length, in the shape of an immense fishhook, the point resting on Culp's Hill, the curve sweeping around East and



The Devil's Den.

West Cemetery Hills, and the other end on Little Round Top. The Confederate line of battle was the same in shape, but necessarily larger, being about six miles in length, running through the middle of the town and out along Seminary Ridge to a point opposite the Round Tops.

On the second day General Lee attempted to drive Meade from his position by an attack on the flanks, or on the two ends of the hook. An opening had been made for this at the southern end by an attempt on the part of General Sickles, who commanded there, to advance part of his forces to occupy a position ahead of them, comprising Devil's Den and the Peach Orchard. This left a gap which the Confederates were not slow to enter, and a terrific combat took place, which ended by the retreat of the Union lines to their original position.

By this time General Warren had succeeded in bringing the Union troops to occupy the very summit of Little Round Top, where his statue now stands on a rock, startling the visitor by its lifelike appearance. This position was taken just in time to prevent the Union line from being outflanked, for it was attacked almost immediately by the Confederates and held successfully and triumphantly against them. The fighting at the other end of the hood was less protracted but almost as serious. Here the "Louisiana Tigers" mounted to the very top of East Cemetery Hill and got within the earthworks before they could be repulsed. Yet the evening found the Union position still intact.

At daybreak on July 3 the conflict was renewed. The fighting during the whole forenoon was desperate, and altogether disastrous

for the Confederates. General Lee decided to make a final attempt to break the Union line, and selected the centre as the weakest point. Against this he purposed sending the Virginians under Pickett, the flower of the Southern army.

For nearly two hours before the attack the Confederate artillery kept up a rain of shells, to clear the way for the charge. The Union guns responded, but finally slackened, and then the magnificent and famous charge was made. As the Virginian troops swept up to meet the Union line, the Union artillery opened a deadly fire that swept down whole ranks like grain before the mower. Up to the "Bloody Angle," near which now stands the monument indicating the "High Water Mark" of the Confederacy, charged the gray clad lines, and broke over the fortifications, past the batteries, into the very midst of the Union defenses. Then the storm of missiles swept them down, the Union reserves charged forward, and Pickett's desperate charge melted away in death and surrender.

The battle was decided. There were several more attempts to break the Union line, but Lee's grand effort had failed and the defeated leader gathered his broken columns for retreat. Southward they hastened, leaving on that fatal field fully one-third of their strength. The Union losses were scarcely less heavy, but these had the consolation of victory, for Lee was withdrawing and the invasion of the North was at an end.

Gettysburg of today finds its chief occupation in retelling this tale. All the battlefield has become one superb national park, marked by hundreds of monuments, and centering in the beautiful National Cemetery, consecrated by the words of the martyred Lincoln. Even more interesting than the monuments are the little houses that were the headquarters of Meade and Lee, and the old college and seminary buildings, used during the battle as observatories and hospitals from whose floors the boards shall rot before the blood stains disappear.

After all, when we read history, we find most interest in the fortunes of individuals. Great movements of troops are so impersonal that they scarcely stir us like the anecdotes of persons who acted their little part and met a glorious or a pitiful fate in the day of battle. And the story of Gettysburg is rich in anecdote.

Old John Burns, of course, is foremost—the farmer, over seventy years of age, who shouldered his antique musket and went out to help in the defense of his native town. All that first disastrous day he stood in the open field, fighting with the "Iron Brigade."

"And some of the soldiers since declare
That the gleam of his old white hat afar,
Like the crested plume of the brave Navarre,
That day was their oriflamme of war."

Then, as a contrast, stands the statue of a curly headed youth, cap pushed back, musket in hand, commemorating the emergency company enlisted from among the college and seminary students, on whose roll are names that are known and honored throughout our Church today. They were not present at the battle, having pushed northward at the news of the invasion, and taken part in several skirmishes in the days preceding the battle. Of course, the massing of Confederates north of the town cut them off from return.

Then there was Chaplain Howell, struck down by a sharpshooter on the steps of College Church, while ministering to the wounded. And there was Jennie Wade, the young girl who was killed by a bullet in her own kitchen while baking bread. And there was brave Bayard Wilkeson, mortally wounded on Barlow's Knoll, continuing to command his battery, and imitating Sir Philip Sidney in refusing a draft of water in favor of a wounded man, who begged for it, who, when the retreat had carried away all his comrades, crawled across the fields half a mile to the almshouse and died there alone, because the very surgeons had fled from that exposed position. And the standard bearer, who, on that first day, won the admiration of the Confederates, retreating last of all with the colors, and pausing now and again to shake his fist defiantly at the advancing foe.

Forty-two years have passed, and the animosities of those days are well nigh faded away. Blue and Gray meet now on the field of Gettysburg as brothers, once divided, now reconciled. But we thank God that this has come about through no compromise, no sacrifice of principle, but that the right prevailed, and that these dead, in Lincoln's noble words, have not died in vain. This is why the peace they won abides, and this is why our country today is a mighty nation and not a confederation of warring States. Among those whom we have to thank for this, first and foremost, let us remember the heroes of Gettysburg.

May Day Fete

TWO years ago our Literature Secretary, Rev. Charles L. Fry, in an article in these columns presented a plan for the observance of the good old-time festival of crowning the May Queen.

Several of our Leagues throughout the country acted upon the suggestion and carried the plan into effect, but one League in particular, the Luther League of St. John's Church, Emaus, Pa., Rev. Myron O. Rath, pastor, were more than usually successful in their arrangements and carrying out of the program.

The pastor, who sent us the report some time ago, accompanied by suitable photographs, one of which appears with this article, said:

"As soon as we had decided upon the plan, willing hands were busily engaged in making artificial flowers for chariot and arches, gathering material for the throne, securing a chariot and tent for the queen, and such other work as was found necessary. The day selected was Saturday, May 28, which proved to be one of the most delightful days in May. The queen was chosen by lot, the honor falling to Miss Nellie Hensinger. The site was a beautiful grove on the outskirts of the town. Thither a large number of friends went to witness what proved to be an interesting and beautiful exercise. At a given signal the procession, that had formed at the queen's tent, began its triumphal march, through arches placed along the route to the throne. The children were dressed in white, wearing wreaths and flowers, and carrying flags. It was a pretty sight. When the procession finally reached the throne the queen alighted from her chariot and the coronation ceremonies followed. One little girl placed the floral crown on the queen's head, another little girl placed in her hand the sceptre, and then amid singing and waving of flags she ascended the throne. After she had received the plaudits of a loyal people the queen spoke her inaugural, addressing a few appropriate words to her subjects, and assumed her sway. The ceremony was interspersed with hymns and glees, and a few recitations. A little miss, bowing deeply before her majesty the queen, announced the wish of the speakers to address her people, which the queen graciously allowed, inviting the respective persons to appear. Following the exercise a luncheon was prepared,

to which friends were invited, after which, just as the shades of evening were beginning to gather, we wended our way home. Thus ended one of the most delightful days of the year. No more beautiful, innocent and pleasurable outdoor exercise can be given than the crowning of the May Queen. And we agree with Rev. Fry that so beautiful a custom ought not to be allowed to die out. While it may be true that the larger the number of participants the more effective the exercise, yet for the encouragement of small Leagues it can be said large numbers are not essential to a successful carrying out of the program. Our League numbers less than 100 members, young and old. The League is two years old, and has made appropriations to Synod, Orphans' Homes, and to the proposed Luther League hall in the spacious grounds of Muhlenberg College.

"ANCHORED"

By MRS. E. C. CRONK

First Prize Story in the LUTHER LEAGUE REVIEW's Competitive Contest.

CHAPTER VI.

COLONEL ALSTON walked impatiently back and forth the length of the platform of the train shed.

At last the train came in and the passengers began to pour out. He saw two hands waving to him.

"Carriage for Mr. and Mrs. Dick Hall," he said, bowing with great solemnity.

The merry greetings flew back and forth as they drove home. "I have fixed a little wedding present for you youngsters," Colonel Alston said as the carriage stopped.

He helped Mary out. On the large house in front of her she saw Central Home for Boys, Dick Hall, Proprietor.

"Now save your thanks until you see whether it will do," Colonel Alston said as they bore down upon him. "It is not to say in the best residence section of the city, but I have heard enough of your plans to know the locations which appeal to you.

"I might have waited to let you plan the building, but I had a fancy to have it all ready when you came back. You may notice some similarity to the plans you turned over to an architect some time ago when you were thinking that, in years to come, we ought to have a central home. I have presumed to add to them in some particulars. This is the chapel, here are the bedrooms, this is the large dining room, the gymnasium is over there to the left."

They went from one room to another in wonder and delight. To see all of their dearest plans taking shape before their eyes was a delight which rendered them speechless.

"Since I happen to know what you young folks want to do with your lives, I have ventured to forestall your plans by selecting and furnishing your house for you. To the right are the apartments of Mr. and Mrs. Dick Hall, who are to be the centre of our work among homeless boys.

"Had I been less selfish I would have waited to have had your advice, but I could not deny myself the pleasure of having it ready for you.

"Your supper will be served in the small dining room, and you are to have this first evening at home to yourselves. A hundred of the boys are going to give you a rousing reception in the chapel tomorrow at 9 o'clock."

They sought to detain him to thank him.

"It is selfishness, I tell you. Pure unadulterated selfishness. If there are any more urchins running successful underground hotels we need them up here on top to help with above ground successes, and I judge you two will know how to ferret them out better than any one else.

"Good by," he called, "and God bless you."

He started to his own apartments, but they seemed repulsive in their loneliness. They were rich in adornment and artistic furnishing, but poor in sympathetic understanding and the welcoming of home. He walked back and forth before the Home for Boys.

"I suppose, after all, there is not a more homeless one in the whole city than I am. Lucky the little chap who finds a home there. I envy them, for Mary and Dick will make it home for them all."

Mary and Dick looked at each other for a full minute after he had gone. When they at last realized that it was all true they found themselves in each other's arms, laughing and crying and talking all at the same time.

"Dick, we ought to have made him stay for supper with us. I don't care if he is rich and can buy anything he wants. I know he is lonely. We must run right after him and make him share this first evening with us."

They started out and almost ran into Colonel Alston on the outside.

"Heigho, running off already?" he called.

"Just running after you," said Mary. "You took our breath away so that we did not realize that it was really our own home. Now we are looking for the dear friend who is to be our first guest."

They laid violent hands on him and led him back.

"Dick, my boy, it is the prophecy and promise of the success of your new helper. She knows lonely hearts, whether they beat under broadcloth or rags. I thought I would let you have this first evening alone, but I am going to accept your invitation to be your first guest, and then the most homeless boy in this whole city has about decided to make formal application for a permanent home in the Central Home for Boys."

[THE END.]

"Ourselves and Our Neighbors"

BY EMMA GERBERDING LIPPARD.

ST. JOHN'S was the most prosperous church in Union. And the Luther League of St. John's was very proud of itself, as even the pastor himself said it had reason to be. There was not another society in the State that could report so fast a growth or such well attended meetings. St. John's was always pointed out as the banner League, and its delegates accorded the places of honor at all conventions.

Most of the church members, well to do farmers with sleek teams and good spring wagons, were interested in the League, and encouraged it not only by their own attendance, but by urging the attendance of others. Commendation was what the League was used to, and, therefore, what it expected.

So it happened that one cold winter evening, as the loaded sleighs drew up before the lighted church, a great shock was in store for the young people of St. John's. A stranger was to speak to them that night on the subject, "Ourselves and Our Neighbors," and the subject itself, aided by the bright moonlight without, drew a great crowd to the meeting.

Rosy cheeked country girls, fresh from their long, cold ride, flocked into the house and exchanged happy greetings with the town girls, who were already assembled. The young men gathered about the stove and kept up a lively, bantering conversation until the last peal of the bell and the first note of the organ called them to more reverent positions.

The opening service over, the trim young stranger began to speak. But what was this that fell on the ears of the waiting League? Not the usual flattering commendation, but withering reproaches, almost denunciation, and lastly a tender, touching appeal for "Our Neighbors," the needy, the stranger within our gates, the heathen in foreign lands and the work of the Church at large.

"Most of our Leagues," he said, "are so absorbed in themselves and their own progress that they forget the second great commandment that is like unto the first, 'Love thy neighbor as thyself.' By losing sight of our duty to our neighbors what grand, great opportunities pass us by! How much self improvement, real enjoyment, fullness of life, in fact, we lose, by being all for ourselves, nothing to our neighbors." He then pointed out some of the great needs of the Church, which each League should feel it a duty to help to fill.

The president of St. John's League, Henry Coleman, was walking home with Miss Myrtle Miller, the Union schoolmistress, after the meeting. It was not the first time he had found it convenient to walk home her way. Being a popular young man, with a fairly good opinion of himself, he had been rather surprised to find what an influence the plain little teacher exerted over him. One of her rare smiles set all his pulses beating frantically, and a word of reproach from her kept him blue for two or more days in succession.

"The conceited young rascal dug it into us deep tonight, didn't he?" said Henry, as he loitered along under the brilliant moon. The cold air was exhilarating and the frosty moonlight simply exquisite. With Myrtle at his side he had already forgotten how the words of the speaker had stung him, and he felt his self confidence and pride in his League coming back with a rush. Was he not president of the society? And was not this the first word of criticism he had ever heard concerning it?

"You did not agree with him, then?" said Myrtle, and though she spoke quietly Henry recognized in her voice a certain quality of opposition such as no one else ever used toward him, and which, in spite of himself, he respected highly in her.

"Agree with him! Why should I? Aren't we doing all we can? He's a fanatic, that's what he is. Every one has a hobby, and this neglecting-your-own-to-help-others theory is his."

"Oh, no, Henry; you know he said that our progress was a thing to be proud of; but he quoted the actual progress of other Leagues that do something for foreign missionaries and home missions, and are willing to help the Church at large, and such things, and it is far beyond ours. Don't you think we would really do more if we had some object outside of ourselves, something to create and keep up a lively interest?"

"What, for instance? We've got a lot of money to put into foreign missions and such, haven't we? You know as well as I do that most of our members are farmers and have very little ready money. Some of them have to pay even the minister's salary in produce. Pa's the only man in town that could support anything like that fellow tonight spoke of, and

I'm sure he did as much good by buying us a church bell and putting that heater in the Sunday school as if he'd sent it off to some savage heathen." Henry was getting heated and was rather careless of the pitch of his voice, so that when Myrtle answered in her quiet, unruffled tone he was somewhat startled.

"No one could say your father doesn't do his duty. I saw the speaker tonight shake hands with him and praise him for his faithfulness. If only there were more like him. You know, Henry, we have some poor families right here in Union that our League never thinks of helping. The poorest of our members could spare them a peck of potatoes now and then."

"You mean those shiftless Jones folks and old drunken Bill, that even the county won't be responsible for, I suppose. St. John's has more important things to think of than giving potatoes to such. It takes money, I say, to do what that fellow tonight talked about, and money we haven't, so there's an end to it."

They walked on in silence till they reached the little gate, where they generally enjoyed a rather prolonged "good night." But this evening Myrtle murmured a hurried "good by" with averted face, and Henry could not know that it was to hide the tears which had risen to the surface at their little difference of opinion. He walked away ruffled and angry, but determined that, as he was in the right, he should at least maintain proper dignity.

Two weeks passed. Myrtle was kept in with a severe cold. Young Coleman was especially busy completing his arrangements for entering into business in Union. He had time, however, to think a great deal about his last talk with the little school teacher, and to regret that he had entered into argument with her. Of course, he was right. Farmers and small townspeople could not be expected to do anything for missions and church extension; but then, she had just come from a large city congregation, and naturally had queer ideas, and he wished he had not broached the subject. Not knowing of her indisposition, he thought her absence from church and League meeting was intentional, and concluding that she was angry or hurt, he made no attempt to see her, but rather avoided her neighborhood.

One frosty night, coming in thoroughly tired and somewhat dismal, he fonud on the sitting room table a large letter addressed in an unfamiliar hand to himself. His father, a portly and well to do townsman of the most comfortable and genial type, was scorching his wool slippers at the blazing fire and spilling his cigar ashes over a crackling city newspaper, which had just come on the same mail. Henry pulled off his sodden boots and fell into a great, old fashioned rocker on the opposite side of the hearth, and while his socks steamed, he opened his letter.

Mr. Coleman glanced up from his paper.

"Jim happened in at the post office as I brought up the mail. Where's yours from?" he asked. Henry kept on reading. A blank expression was spreading over his face and his mouth opened wider and wider as he proceeded.

"You do look dumbfounded! Hain't been left a fortune or elected sheriff, have you?" said his father, after watching him a while.

"Well, I never!" ejaculated Mr. Coleman, Jr., as he laid down the letter. "This is from a missionary out West. He got a box of some kind from a place called Union, and he seems to think it's from here and is thanking me for it."

"What! A missionary box, eh? Well, I'm afraid there's no one here has much to send to missionaries. Beans and potatoes are our staples. It takes money to do such things, and it's all we can do to keep up a church and a League. Queer mistake, isn't it?"

"Yes, but listen here. Every single thing he mentions could be sent from Union and never missed. Listen here," and he read from the letter: "'My wife had not seen home dried apples and jellies put up in old fashioned glasses for years. She cried like a child at the sight of them. We haven't opened the cans yet, but we feel sure they contain peaches and tomatoes from your own gardens and old fashioned grapes for pies. What a boon to us who cannot obtain fresh fruits, and what a train of home memories they bring! But best of all are the little round rag rugs, just like our mothers had on the kitchen floors. We have put one in each room in the house, and our eyes fill every time we look at them. The beautiful patchwork quilts are so homey and comfortable. I am sure we will keep warm during this bitterly cold weather. Our warmest love and heartfelt thanks go out to the kind donors of this extraordinary box, which we all pronounce the most thoughtful, suitable and kind hearted box we ever received.'"

"Well, well! did you ever," said Mr. Coleman, throwing aside his cigar. "I could al-

most imagine that box did go from this Union, for if those aren't the very identical things we would send. Queer, now, ain't it?"

Henry was still poring over the letter. In his mind the words of the speaker of a few weeks before kept repeating themselves. "Our duty to ourselves and our neighbors." What an earnest talk it had been! How the people had listened! What was it he had said about losing the fullness of life by being wrapped up in ourselves? Surely Henry had never felt such a queer, glowing sensation in his life as had taken possession of him as he read that letter. And what a whole hearted, unassuming, grateful letter it was. The reader felt almost as if he had been treated with a hearty hand shake from a man whom he had known and honored from afar all his life. Surely any one would be proud to call such a man his neighbor.

A long time after he laid down the letter Henry sat and pondered. He thought of the patchwork quilts laid away in piles in the garret. He remembered how his mother had said just the winter before, "Dear me, Henry, if you don't soon get married so I can get rid of some of these quilts I'll be tempted to present them to the poorhouse."

The matron of that same poorhouse, not far from Union, had once said in his hearing that she got so many carpet rags and little round rag rugs as gifts to the institution that where to put them was her greatest problem.

Dried apples, dried beans, sage and sassafras were mentioned in the letter. Who would have thought that home missionaries would need these things! The poorest farmer within ten miles of Union had plenty of these things to spare.

"Pa," said Henry, at last, as his father finished his third cigar, "can I invite the young folks here for Friday night? I want to read them this letter.

"It ain't their letter. What good will it do them? But have them if you want them. I guess ma can furnish the doughnuts."

Before inviting the young people Henry went to talk over his plans with Myrtle. He knew she would enter into his arrangements, and so she did, and when the company gathered in that big, cosy room on Friday night, Henry read them his letter, and asked them if they were as much ashamed as he was, that their League had been so wrapped up in themselves that it had never done anything for their neighbors. He was surprised at how the talk of the stranger had opened their eyes and paved the way for his suggestions. Without a dissenting voice they decided to send a missionary box to a lonely station out on the Western plains. Then Myrtle read them a list of the articles they could donate. They decided to meet at the parsonage the following Monday to pack the box.

All the next day packages of all sizes came pouring in at the parsonage. It kept the minister and his wife busy making room for the goods. The farmers who lived a distance from the town brought theirs in their wagons when they drove into church on Sunday. By Monday there was no room in the minister's home even to set a table for dinner, and his wife declared she had "Never set eyes on such a conglomeration of stuff."

"I guess I didn't do so bad when I asked young Sparks to speak to us a few weeks ago, after all," said her husband, "though you said at the time that it would be harder to wake up St. John's than to pull an oyster out of its shell."

"It wasn't Mr. Sparks. It was the miracle of that letter coming here by mistake," said the pastor's wise little wife. "Mr. Coleman promised to pay the freight on the box, but I guess he'll be sorry when he sees this houseful."

And true it was that, when the packing was begun, not one, but three boxes were required. Each one was sent to a different address.

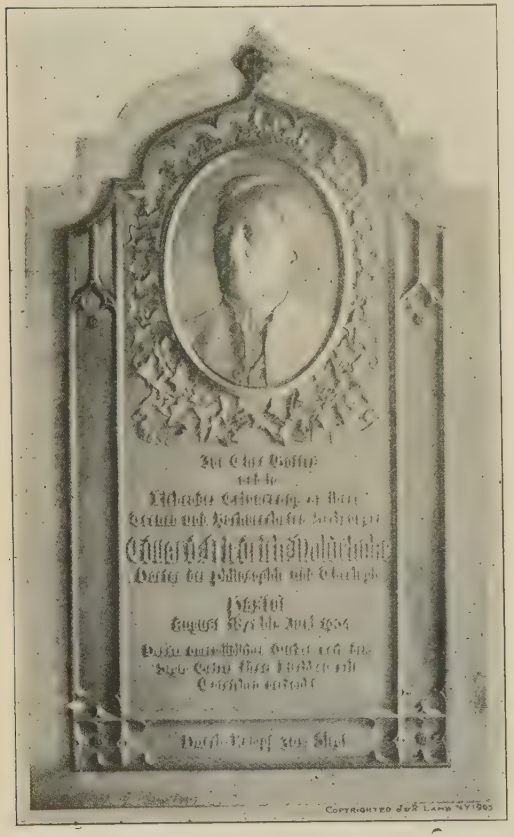
"They are quite different," said Myrtle Miller, as she tied on her warm hood after the last box was nailed up, "from the boxes I've helped to pack in the city—full of soiled finery and cast off clothes. The missionaries who get these will have a winter of solid comfort before them. And to think," she added, with a roguish glance at Henry Coleman, who was lingering unaccountably near the door, "that St. John's has owned up that it has some neighbors, after all!"

—To give some conception how the old New England towns are filling up with Lutherans, we mention the fact that recently a Swedish Lutheran congregation was organized in the city of Worcester, Mass., in that part of the city called Greendale. This is the seventh Lutheran congregation in that manufacturing city of New England. Fifty years ago all New England barely had that many Lutheran congregations. Today there is hardly a city of any consequence in those parts where a Lutheran congregation of some nationality may not be found. —The Lutheran.

A Beautiful Memorial

The beautiful bronze memorial tablet presented on this page was recently unveiled in the new St. Peter's German Lutheran Church of New York city. It was erected in honor of the late Rev. Edw. F. Moldenke, Ph.D., D.D., pastor of the congregation for almost thirty-three years.

It was mainly due to the efforts of its devoted and indefatigable pastor that St. Peter's grew from small beginnings to the large pro-



portions of today. In recognition of that fact the congregation determined to erect this so very appropriate memorial to him.

The tablet has been cast by the well known firm of J. & R. Lamb, of New York city, and is beautiful in every detail. And if it be remembered that the artist who modeled the head had only photographs of the departed pastor to work from, and never saw him in life, it must be admitted that he has reproduced a very good and faithful portrait.

Dr. Moldenke was well known throughout the Lutheran Church of our land. Not only has he been president of the General Council for two terms and active on many of its boards for years, but he was also present at Pittsburg, Pa., when the Luther League of America was organized. The Young Men's Society of his congregation was the pioneer in the movement of organizing the Lutheran young people of this country.

The tablet is a fitting companion to the large memorial window erected by Dr. Moldenke's catechumens in his honor. The church being a German church, the inscription on the tablet is naturally in that language. Translated it would read somewhat as follows: "To the glory of God and in loving remembrance of their faithful and revered pastor, Edward Frederick Moldenke, Doctor of Philosophy and Theology—pastor August, 1871, to June, 1904—to whose tireless efforts, next to the blessing of God, this church edifice owes its existence." Below is the doctor's life motto—"Through Strife to Victory!"

The tablet is 3½ feet wide by 5½ feet high, made of bronze, with antique finish upon marble background, and is placed on the front wall of the church, to the right of the altar.

St. Peter's has set a monument to its beloved pastor which will endure for ages and be a constant reminder for the generations to come of him of whom the whole tablet and the whole Church says: "Well done, thou faithful servant!"

Book Review

RELIGIONS OF MISSION FIELDS AS VIEWED BY PROTESTANT MISSIONARIES. By missionaries upon the various fields—Richards, De Forest, Janvier, Cushing, Gring, Du Bose, Sheffield, Meyer, Zwemer, Winton. pp. 300. Cloth, 50 cents; paper, 35 cents. Student Volunteer Movement, New York.

Missionaries of long experience here tell us, not theoretically, but practically, what are the religious systems of the negro in Africa, Shintoists in Japan, Hinduism in India, Buddhism in various parts, Taoism and Confucianism in China, Judaism, Mohammedanism, and the corrupt Roman Catholicism in backward lands. Such information secured at first hand is invaluable amid the prevailing ignorance upon such subject and the falsely conceived "liberality" toward these systems. The book is arranged for convenient consultation and has an excellent index. Naturally the pages are too few for an exhaustive treatment of any one system; a reference is given, therefore, to valuable books upon each, for the sake of further investigation.

Luther League Topics

Pentecost. June 3, 1906.

The Promise of Power

John 14:23-31.

Biblical Topic Reviewed by Rev. J. I. Miller, D.D.

Questions to be answered in brief papers: (1) What kind of power is referred to here? (2) How is it to be obtained? (3) Who may secure it?

Lesson for our own lives: 1. Let us learn our weakness spiritually. We have no power to do any good thing in and of ourselves alone. This is a lesson we are both slow and loath to learn. We find it at variance with our estimate of ourselves. Doubtless, one reason why so many are lost, is, they are not willing to admit their ignorance and weakness. And just so long as they remain in that state of mind they must perish.

"The natural man receiveth not the things of the Spirit of God, neither can he *know* them, because they are spiritually discerned." I Cor., 2:14. We *know not* what things we should pray for as we ought." Roms., 8:26. "*Without Me ye can do nothing.* Let us, through our own experience and the Word of God, learn our weakness, for "when we are weak, then are we strong."

"Strong in the strength which God supplies through His Eternal Son."

2. The responsibility for remaining in this weakness will be wholly ours.

Ample provision for the endowment of this strength is made through the Word. The Holy Spirit is the source of all spiritual power, and God has said: "He is more willing to give the Holy Spirit to them that ask Him than earthly parent is to give good gifts to his children."

Can any promise be more clear and certain than this?

He will strengthen us with might by His Spirit in the inner man, if we only ask it of Him.

How sad that Christians are willing to live at this "poor dying rate" when they may be made strong in the Lord and in the power of His might!

3. This power is the great need of the Church, in this materialistic and worldly age.

If the Church is not weak, and to a great extent powerless today, then we are sadly mistaken. We have many fine churches and a host of those "who profess and call themselves Christians," but, like Samson, they are shorn of their power.

Christians are *not* in the world, but, alas! in many, many cases, of the world. Let us pray and labor for a revival of *vital* godliness. "Then will the Church arise and shine, and be terrible as an army with banners."

Trinity Sunday. June 10, 1906.

John Frederick Christian Heyer

II Cor. 6:1-10.

Father Heyer, the subject of our missionary topic for this date, was the first American Lutheran missionary to India, going there for the first time in 1841, and after serving four years returned to America, but only for a short time, as he was called a second time for missionary duty in 1848. He returned in 1857, but again in 1869, when in his seventy-seventh year, went there for a third time.

Some interesting stories are told of his devotion to the work in *Laury's History of Lutheran Missions*, from which we take the following:

"After reaching Madras, in 1842, Rev. Heyer, without any delay, traveled about seeking a suitable place for a station. He started on an exploring tour through the Telugu country in an old palankeen which he had bought. On one of these tours he arrived at Bapatla, thirty miles southeast of Guntur, in the Krishna district, and, as his custom was, tied his palankeen between two trees. When he informed the English collector and magistrate, H. Stokes, Esq., of his mission, the collector at once inquired where he intended to live. Father Heyer, pointing in the direction of the two palmyra trees to which he had fastened his palankeen, answered that his residence was yonder.

"'But I see no house yonder,' said Stokes. 'No, that is so,' replied Heyer, 'but I live in my palankeen.' His friend was not slow in recognizing the earnestness of Heyer, but told him that he could not hope to live in that manner; that he came not to die, but to live and work. Stokes accordingly took him into his own home, in Guntur, until a house could be arranged for him. 'For six months,' says Heyer, in speaking of his residence with the collector, 'I lived with this servant of God, and whereas I expected nothing but privation and self denial in India, I soon found that with him, and at his table, I was to live like a prince. I was never more comfortably situated in my life.'

"He immediately commenced operations at

Guntur and soon succeeded in planting a flourishing mission. July 31, 1842, may be taken as the day on which the first American Lutheran mission was begun.

"Father Heyer's health began to fail and he was compelled to return to America in 1848. In March, 1848, he was again at Guntur, but in 1854 was transferred to Rajahmundry, maintained by the Missionary Society of the Ministerium of Pennsylvania, where he remained until 1857, when he was again compelled to retire for the benefit of his health.

"It was in 1869, while in Germany, that Father Heyer heard of the scheme to transfer the Rajahmundry Mission to the Church Missionary Society. He resolved immediately to return to America, and unexpectedly appeared at Reading, May 22, 1869.

"His whole soul was aglow for the welfare of his old mission field. With youthful eloquence the aged missionary effectually begged the Ministerium to maintain the mission.

"When he was asked where the man could be found who would go and properly care for it, he answered in the language of the prophet, 'Here am I, send me.' He agreed to go to India at once and labor until younger men could be prepared to take his place.

"After the preliminaries of the transfer had been arranged, Father Heyer, without first consulting with flesh and blood, in his seventy-seventh year, grip in hand, started August 31, 1869, for India, the third time, and arrived at Rajahmundry, December 1 of the same year. He immediately began to gather the sadly disorganized flock, and remained until he saw the work entrusted into safe hands, 'a fitting close to his heroic, Indian career.'"

1st Week After Trinity. June 17, 1906.

What Have We Learned About Baptism?

Doctrinal Topic Reviewed by Rev. J. I. Miller, D.D.

I Peter 3:20-21; II Peter 3:18.

Questions to be answered in brief papers: (1) From what source have you learned? (2) Has this knowledge deepened your sense of its vital importance? (3) Has this knowledge furnished you with armor with which to silence the objectors to the Scriptural teaching of its efficacy?

Lessons for our own lives: 1. Our Church distinguishes between *necessary* and *essential,* as applied to baptism, and it may be a most useful lesson to gain a clear idea of this distinction.

We hold that it is necessary because God commands it. We cannot conceive that He would command us to do anything not necessary. In Mark, 16:16, Jesus said: "He that believeth and is baptized shall be saved." In Matt., 28:19, we read: "Go ye, therefore, and teach all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost." Nothing can be plainer than this. Both quotations are in connection with the *Great Commission,* which is to be complied with in every particular, and to the end of time. If baptism can be read out of those passages, with equal correctness we can read out faith, and any other Christian grace.

Those, therefore, are in grievous error who teach that baptism has nothing to do with salvation, that if we believe in Christ, nothing more is necessary. But this is flying into the very face of our Lord's teachings. He teaches that baptism is one of the conditions of salvation, and who dare say otherwise? Either the *wisdom* or the *sincerity* of our Lord is impunged by such denial? What presumption in a finite mind to contradict, or set at defiance the words of Infinite Wisdom!

But what is meant by saying baptism is not *essential?* In all cases in which it is *impossible* to have the ordinance of baptism administered, and where there is true saving faith, persons can be saved without baptism, and it is, therefore, not essential to salvation in such cases, and in such only. Thus the penitent thief on the cross was doubtless saved, though not baptized.

So children dying unbaptized are saved, though baptism is the means of their salvation.

It is not the absence, but the *contempt* of baptism that condemns. The distinction therefore between necessary and essential, is of the utmost importance.

2d Week After Trinity. June 24, 1906.

The Augsburg Confession—the Magna Charta of Lutheranism

Matt. 16:13-18.

Historical Topic Reviewed by Prof. V. G. A. Tressler, Ph.D., D.D.

Great events trod on each other's heels in the sixteenth century. The soul revolution of the Monk of Wittenberg had been followed with startling rapidity by a successive series of kaleidoscopic changes. Lutheran cities, States and princes had arisen out of the heart of Romish Germany. Churches of the evangelical faith had gathered thousands of people. Great preachers, teachers and theologians

were already propagating the newly kindled Gospel faith, witnessed at Worms and nationalized by translation at Wartburg.

Occasion.—Emperor Charles V., antagonizing the "new doctrines" by both sword and diplomacy and perplexed at their constant progress, summoned a session of the German Diet (Congress) at Augsburg and required from the evangelical princes explanation and defense of these "church innovations." Thus, Augsburg was our Runnymede.

Formation.—To meet this imperial demand, four distinguished theologians were commissioned by the Saxon sovereign, Elector John, to prepare a statement of doctrine held in common by the German reformers. Luther, Melanchthon, Justus Jonas and Bugenhagen were these men, our "Barons against King John." On June 25, 1530, at Augsburg, the evangelical representatives presented to the Emperor and assembled Estates the results of this work in the forever famed Augsburg Confession, the "Augustana," august or grand confession.

Authors.—The literary author was Philip Melanchthon, whose gentle culture marked him as the man to temper the theologic blade and enamel the hilt. But Luther was the Vulcan who forged in fire this sixteenth century sword of Gideon. Though personally absent, being under the ban of the empire, and thus compelled by his friends to tarry in Coburg Castle, his prophetic vision, preternatural prayer and perennial courage was by letter and courier, constantly brought to bear upon the confession builders at Augsburg until, after reading a final draft, he writes, May 15, 1530, "I have read Master Philip's Apology. It pleases me well."

Presentation.—Copies of the Confession were made in both Latin and German, and after great difficulty—for the Emperor was determined not to popularize the cause—the Confession was read publicly in the language of the nation. A powerful impression was made. Even Catholics were moved by the strength of the presentation, and although an imperial rescript forbade its publication, edition after edition followed from the press. Its spread was astonishing. It was evangelically the Word of God, and hence it became popular—the voice of the people.

Substance.—The Confession of Augsburg aimed to and did present the essential views of the evangelical teachers and churches, in overthrowing the monastic idea of life together with all its legalistic concomitants, and at the same time guarding against all revolutionary changes and meteoric vagaries.

Outcome.—The Confession has had overwhelming significance. It was adopted by the vast mass of German Protestantism as its basis. It gave national unity for the first time to Evangelic faith. It laid a common foundation for all Lutheran confessional literature and it has internationalized the greatest body of evangelical Christian believers. For the Lutheran Church, with its many million martialled army in its twentieth century forward movement, is the Church of the Augsburg Confession.

Shall not every Luther Leaguer join in Luther's own hope and prayer? "Christ, our Lord, help that it may bring forth much and great fruit."

The League as an organization is a Luther League because of its official confessional view—The Augsburg Confession. Without this it might be generally evangelical; it would not be Lutheran! An intelligent young Leaguer therefore exclaims with Luther, "I am heartily glad to have lived to this hour in which Christ has been preached in so glorious a confession." He accepts the eighteenth century witness of a great Frenchman: "The Augsburg Confession will ever remain one of the masterpieces of the human mind, enlightened by the Spirit of God," and the nineteenth century witness of a great American, "In it the very heart of the Gospel beats again," and the twentieth century attestation of a unifying world embracing many voiced Lutheranism.

Holding the Augsburg Confession the League has for its basis the one great and universal symbol of our faith, which as a standard authenticates the Lutheran young or old anywhere. The hearty adoption therefore of the doctrinal content of this "Esperanto" confession of ours makes a sound Luther Leaguer, because it builds both the individual life and the ecclesiastical organization upon the foundation of apostles and prophets. By reason of its origin, relationship and history the Augustana is, and by right ought to be, basis for every true League and Leaguer. Evangelical in content, ecumenical in acceptance, historic in continuity and narrative in definition, it sharply differentiates the young Lutheran from the senilities of the past and the juvenilities of the present. Bearing in itself pregnantly and resourcefully, potential and germinal Lutheranism, it may well remain the Magna Charta of a conquering evangelical faith.

Our Secretary in the Northwest

THE thirteenth semi-annual convention of the Red River Valley District Luther League was full of interest. The attendance was good. The convention was held in Trinity Norwegian Lutheran Church, Moorehead, Minn., Rev. John Peterson, pastor. Eleven Leagues were represented. One new League was admitted to membership. All the reports showed substantial progress. Efforts will be made to increase the membership during the year. Two practical papers were read on: "Our Motto—Of the Church, By the Church, For the Church," and "The Luther League; Its Duties." The sessions of the last day of the convention were devoted to papers and addresses on the Deaconess and Charitable work of the Church. After visiting the Leagues in this District, as arranged by the committee, we could easily and readily understand the deep and lively interest of our people in the ministry of mercy. The Rally on the last night of the convention was addressed by the General Secretary.

In this District we attended interesting meetings at Fertile and Crookston, Minn., and at Grafton, Grand Forks, Northwood, and Hatton, in North Dakota. At Northwood and Hatton we had a sample of a North Dakota snow storm. In all these busy and growing towns of the great wheat belt we have bands of earnest workers. At Crookston, Minn., our Lutheran Church has undertaken to build a $10,000 hospital. At Grafton we enjoyed the hospitality of the deaconesses in our fine Lutheran Deaconess Hospital. Perhaps the largest hospital in the far Northwest is the Deaconess Hospital of forty or fifty beds at Grand Forks, N. Dak., conducted under Lutheran auspices. At Northwood, N. Dak., our Church has a small hospital, but it is one of the best equipped and most successful we have visited. And here, it seemed to me, was the key to the interest in the papers and discussions in the Red River Valley Convention. There was a short range knowledge of the things they were talking about.

Upon the invitation of President Bogstad we were present at the concluding exercises of the winter term of Concordia College, and addressed the student body that completely filled the large chapel. A new $50,000 building has been contracted for, and will be ready for use within the year. Mr. Carnegie gives the last $12,500 toward this building. A statement that interested us was that this institution pays its own way.

Palm Sunday was spent at Fargo, N. Dak. In the morning we preached for Rev. John A. Zundel. Notwithstanding a pouring rain the Church was crowded to standing room. A large class of young men and women were confirmed. At night we spoke to the congregation and Luther League. Easter we spent in Minneapolis and St. Paul. In the morning we preached to an audience completely filling the beautiful Salem Church, Dr. Trabert, pastor. The accessories were large. At night we addressed the Sunday Schools and congregations of St. James, Rev. Beistel, pastor, and Memorial Church, Rev. A. J. D. Haupt, pastor, in St. Paul. It is needless to say these churches were crowded, and the exercises of a dignified and churchly character.

The conferences we were able to hold with officers of the Leagues in these last named cities were enjoyed, and we trust may prove helpful. The Holy Week services were very blessed occasions to us.

Let nothing keep our young people from the duty they owe to their Church. Allow nothing to come between you and your God; and may the recorded vows of your confirmation be faithfully observed. There is no substitute for the Church, and there is no duty we owe man that is higher than our duty and personal obligation to God. LUTHER M. KUHNS.

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THE RULE OF THREE.

Three things to be—brave, gentle kind.

Three things to love—purity, truthfulness, honor.

Three things to think of—life, death, eternity.

Three things to govern—temper, tongue, conduct.

Three things to admire—power, grace, dignity.

Three things to enjoy—frankness, true freedom, beauty.

Three things to spurn—cruelty, pride, affectation.

Three things to avoid—idleness, careless talk, unclean jests.

Three things to be desired—health, friends, cheerfulness.—(Selected.)

Luther League Of America

"Of the Church, By the Church, For the Church"

Official Call for the Seventh National Convention

Canton, Ohio, October 30, 31, and November 1, 1906

In accordance with the cordial invitation extended, the Seventh National Convention of the Luther League of America will be held in Canton, Ohio. After conferring with the local committee, the Executive Committee has designated October 30, 31, and November 1, 1906, as the time for holding the convention.

The arrangement of the program is in charge of a sub-committee of the Executive Committee.

REPRESENTATION.

Any society, of whatever name, connected with a Lutheran congregation or a Lutheran institution of learning, and all District and State organizations whose admission shall have been recommended by the Committee on Credentials, are entitled to membership, with representation as follows: Each society admitted to membership shall be entitled to one delegate, each District Association to three delegates, and each State or Territorial organization to ten delegates. Such delegates must present proper credentials to the Committee on Credentials.

GENERAL INFORMATION.

The sub-committee of the Executive Committee who will arrange the program will be very grateful for suggestions in regard to topics in harmony with the General Theme of the convention, and speakers. To be of any assistance, the suggestions should be sent immediately to the Program Committee, care of Mr. George A. Baldwin, Rochester, Pa. Such suggestions should be received not later than April 1, 1906.

Blank forms for credentials for delegates will be sent on application by Rev. C. K. Hunton, Statistical Secretary, Salem, Va., who will also furnish gratuitously the uniform statistical blanks of the Luther League of America.

The Committee on Transportation, in an early number of THE REVIEW, will publish the details of the railroad rates.

THE LUTHER LEAGUE REVIEW will furnish official information each month relating to the convention. After the convention THE REVIEW will publish a Convention Number containing full reports of the proceedings. Arrangements should be promptly made to secure this full report.

Particulars as to hotels, boarding houses and other local arrangements will be furnished in due season by the local committee of Canton.

TO WHOM IT MAY CONCERN.

This call urges all Lutheran societies, of whatever name and however synodically related, to send their full quota of delegates to this Seventh National Convention. Preparation should at once be made by every Lutheran Young People's Society to be represented at the convention in Canton, and of which this is the official call. It is only through the united effort and the determination of each League to contribute its share that the convention will be a full success. Seeking to stimulate the various Young People's Societies of our Church to greater Christian activity and desiring to foster the spirit of loyalty to the Church, we would endeavor to quicken among our members a clearer consciousness of Christian faith, and to promote among them a practical Christian life.

LUTHER M. KUHNS,
General Secretary of the Luther League of America.

WM. C. STOEVER,
President of the Luther League of America.

Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE

ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF

The Lutheran Church and her Young People.

Edited by E. F. EILERT,

WITH

W. C. STOEVER, PHILADELPHIA, PA.
S. G. WEISKOTTEN, BROOKLYN, N. Y.
LUTHER M. KUHNS, OMAHA, NEB.
I. S. RUNYON, NEW YORK, N. Y.

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Editorial

How full the Resurrection Sunday was, and how solicitous the Saviour of His disciples; His interview with Mary Magdalene, who owed Him so much, and who was anxious because her Lord could not be found. And then the messages which He sent to His disciples that He had risen and desired to meet them. Then that interview when the disciples were gathered together behind closed doors at eventide. Then that walk to Emmaus with those disciples "whose eyes were holden," and how they knew Him only in the breaking of bread.

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And one was missing from that first evening meeting who doubted and who would not believe until he could see and feel the wound prints. And how, accordingly, the Master sought him out with the others on the second Sunday evening, and showed himself fully to Thomas. Much we miss by absence from the gathering of the Lord's disciples, and those who are not constant attendants upon His service fail in the blessing of comfort and peace which comes from gathering at His altar.

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Special emphasis the Lord laid in His message when He told His messengers, "Go, tell My disciples." There is a reluctance on our part even to do that which is laid upon us. We wait for something to come to us, instead of going about to see what we can do for the Master. A special thought for this season is "How can I go and do my Father's business?"

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And then another beautiful thought in that message was, "Go, tell My disciples *and Peter.*" The denying disciple was not forgotten. The look upon Peter in the judgment hall was followed by a message that his Master, whom he had denied, thought kindly of him, and desired to meet him among the first.

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What a picture the Saviour has given us of the few days He remained upon earth after His resurrection. And then that parting blessing on Ascension Day, when He told them "that they should not depart from Jerusalem, but wait for the promise of the Father, which ye have heard of Me," which came in the pouring out of the Holy Spirit on the day of Pentecost. The lessons of this season impress upon us the interest which our Lord and Saviour has in every one who has named His name, His readiness to help and to comfort, and His oversight of our movements, directing our steps, and strengthening us against temptation, for alone through Him can be be victors over the Evil One.

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What have our Leagues done for others at this season? We know of one that gave a reception to those who were just confirmed. Great interest was manifested in the cordial greeting given to these new members of the Church, and the addresses made, which bore particularly upon the Church's relation to its youth. One of our older pastors, who has been in the ministry nearly half a century, spoke of

his confirmation, and that no attention was paid to those who came into the Church at that time; he had felt for years that there was a neglect of this portion of the Church. And he rejoiced that the League was looking after the young people, and could be made such a great feature in the building up of the Church and in helping the pastor. It is a great feature of the Church work to those who come into its membership that they feel they are welcome; and then the next thing is to give them something to do. In one of the largest Churches of another denomination in one of our Eastern cities special effort is made to set to work those who come into the Church relationship in that congregation; a man or woman is not allowed to sit down and rest, but is given something to do, so as to interest him or her in the Church work. The Church is strongest which can interest all its members, and the pastor who can encourage his young people to do their part is the most successful in the upbuilding of a congregation.

—❦—

The other day a pastor said to us with a sigh: "After Easter everything drops, and almost everybody seems suddenly to lose interest in church and religion." It does seem to be true of a great many Christians; "A pity 'tis, 'tis true." But what are we going to do about it? Sit down, fold our hands in our laps and say, "It's the tendency of the times and there is nothing to be done about it." Yes there can be something done, and it's the only effectual thing that can be done.

That something is this: Let those of us who are really in earnest about building up the Kingdom of God make up our minds first of all that we will be just as faithful to Christ and His Church after Easter as before.

Then let us set before us the fixed and determined purpose to influence some other member of the church to be likewise faithful. Let us make up our mind to do some personal work. Let us think it worth while to take time to persuade somebody else to be an after Easter Christian. Perhaps the best opportunity will present itself in our own family. Blessed that family whose members are all faithful Christians, faithful all the year around.

❦

A short time ago we read the statement, "Lutherans are not interested in missions." As a proof the writer stated: "When other denominations hold a missionary meeting the church is crowded. When Lutherans hold such a meeting scarcely a corporal's guard is present." Is this true of you and your Church? If so, what are you going to do about it?

—❦—

There are four classes of givers. Those who give

1. Out of love to Christ.
2. Out of good nature.
3. Out of reasons of business, ambition or shame.
4. Those who get out of giving if they possibly can.

To which class do you belong?

—❦—

Large accessions have been made at this season to our Church. Many have taken upon themselves the confirmation vows. This simple rite of the Church has a large meaning. It means the assuming of personal obligations to God. It raises the question you alone can answer: Have you made full confession? It rests with you to make your life count for God and His Church before the world. You have been baptized, confirmed, and so received into the Church. But what does it mean to you? Certainly it should mean that you are to be known as an active member of the congregation, and that you are also working in the Church that others may be saved. The evidence of your faith will be in the sign you give of true discipleship.

—❦—

Publishers' Column

Our friends who write reports for publication in The Review will best promote the interests of their own church and of the Church at large by observing a few simple rules that govern newspaper reporting. First of all, a report should give public information, and little, if anything, else. A report should contain

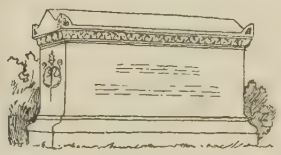
facts that will interest a large number. A great many reports sent to religious publications leave out important facts and insert, instead, a number of minor details that interest no one outside the congregation in which the event occurred. And then, oftener, after the writer has given only a very limited and fragmentary report of a really important event in his church's life, he will occupy all the rest of his space in expressions of joy and enthusiasm. And his readers wonder what the reporter found in the event to be so happy about—he has not told them. The real art of reporting an event is in telling the story so as to make it interest and give pleasure to the people who read it. The real art of entertaining, in any way, lies in sharing in the largest measure possible the real source or cause of one's happiness, pleasure or joy.

Now, the practical rules to observe are: Write the news on a sheet entirely separate from any other message. Let nothing appear on this sheet but what is to be printed, and the writer's name and address at the bottom of the page. The name is simply to identify the report—not necessarily for publication. Use "letter size" paper if possible, write on one side of it only, leave a good sized margin at the top and at the left of the sheet, and leave some space between the lines.

If the report is of an event in the church or the local League, always give the name of the church (as, St. Luke's, Zion's, etc.), the full name of the pastor, and his degree, if he has one, and the town and State in which the church is located. In reporting League news write at the top of the sheet the name of the District League with which the local League is connected.

Report the important things about the League. Not every detail of every League's work could be published. Always give full first names, if possible—not merely initials—and write the letters of the names so there is no danger of mistaking them—as *u* for an *n*, for example. Write lists of names "solid"—not in the form of a table. Punctuate lists of officers as they will be found in almost every issue of THE REVIEW.

Beginners would do well to study the reports that appear in THE REVIEW and use them as a model in form, punctuation, style, and character of matter. "A thing that's worth doing at all is worth doing well."



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Our Churches and Institutions

In Some of Our Large Cities

Greater New York

—St. John's Church, Prospect avenue, near Sixth, Brooklyn, Rev. H. C. Wasmund, pastor, has let the contract for a new Hook & Hastings Company organ. The English Sunday School, which is only six months old, had 254 of its members in attendance at its Easter celebration at 6 o'clock Easter morning.

—Grace Church, Bushwick avenue and Weirfield street, Brooklyn, Rev. C. F. Intemann, pastor, on Easter morning heard the announcement of a gift of $1,000 from a friend, whose name was not disclosed, who had previously given $2,000 to this church. This church was organized three years ago by the present pastor and now numbers more than 150 members, with 270 children in the Sunday School. The worship is still conducted in a house, but the church expects in the fall to begin the erection of a suitable building. Hon. Charles A. Schieren has offered a gift toward this object when a specified sum has been raised by the congregation.

—The cornerstone of the new church building for St. John's English Lutheran Church, Richmond Hill, Rev. A. L. Bermer pastor, was laid on Sunday, April 22. It is expected that the edifice will be finished by fall. The Luther League of the church has contributed much to the success of this effort.

Philadelphia

—St. Paul's Church (German) has chosen Rev. George von Bosse pastor, to succeed Rev. F. Wichan.

—At the request of a number of the Lutherans of East Lansdown, a growing suburb of Philadelphia, services have been begun in Pembroke Hall at that place. The opportunity to organize a church is promising. Services are being held every Lord's Day.

Washington

—Mrs. Annie Laura Eckhardt, wife of Mr. Cornelius Eckhardt, treasurer of the Maryland Synod, and of the Lutheran Home for the Aged, in this city, and formerly business manager of The Review, died April 14, 1906, after an illness of over a year. Mrs. Eckhardt was a member of the Board of Lady Managers of the Lutheran Home for the Aged. She was an accomplished singer, and was at one time a member of the choir of the Memorial Church. Mrs. Eckhardt was the daughter of the late Henry and Christena Kaiser, and was born in this city forty-two years ago. She leaves her husband and five daughters, the youngest of whom is three years old. Our heartfelt sympathies go out to our fellow Leaguer in his bereavement.

—The Memorial Church, Rev. J. G. Butler, D.D., pastor, has received an offer of $4,000 toward a fund to cancel its mortgage of $20,000, provided the remaining $16,000 is secured within one year, or within two years if the mark cannot be reached in one. Since the offer was made one subscription of $2,000 and one of $1,000 have been received.

Wilmington

—Holy Trinity Church was organized in this city on Palm Sunday. The number of members enrolled is thirty-two. The services are held in a suitable, well furnished hall at Ninth and Market streets.

Baltimore

—By bequest of the late Mr. G. S. Watts, of this city, the Lutheran Home for the Aged will receive $10,000, the Deaconess Motherhouse, $2,000, and the Second Lutheran Church, Baltimore, Rev. G. W. Miller, D.D., pastor, $5,000.

Buffalo

—At the earnest request of his congregation in this city, Rev. William J. Grommisch declined the call to Augusta, Ga., which The Review last month, in error, reported that he had accepted.

Pittsburg

—The handsome Mount Zion Church building was badly damaged by a dangerous fire on March 30.

Detroit

—A large and handsome church edifice, costing more than $35,000, was consecrated, March 25, as the new home of Bethel Lutheran Church, in this city. The congregation is six years old. The pastor is Rev. William Popcke.

Minneapolis

—Augustana Church, this city, celebrated its fortieth anniversary April 16 to 18.

Miscellaneous

—An invitation has been extended to all the Lutheran pastors and congregations in Greater New York, Northern New Jersey and Northeastern Pennsylvania who are within reach of the Lehigh Valley Railroad—on which line the park is located—to participate in the Lutheran reunion, to be held at Bellewood Park, N. J. The objects of the reunion, as set forth in the letter of invitation, are "to provide suitable and wholesome outdoor entertainment, and to cultivate fraternal relations between members of Lutheran churches in the cities, towns and country represented." There is being prepared an interesting program, including orations and music. At the park are provided many forms of wholesome amusement, while the natural beauty of the park itself is not the least of the attractions the occasion will offer. If any Lutheran pastor in Greater New York or within reach of the Lehigh Valley Railroad in New Jersey or in Pennsylvania, east of Mauch Chunk, has not received an invitation it is because of error, or miscarriage in the mails,

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and the Committee of Arrangements would be glad to have him inform the secretary, Mr. D. W. Meyerholz, 164 Ralph avenue, Brooklyn, New York.

—The city of Dubuque, Ia., is to have an English Lutheran Church. It is known as a "Young People's Mission," which, under General Synod auspices, will be supported by the Young People's Societies of that body.

—The condition upon which Hon. C. A. Smith, of Minnesota, offered to Bethany College 10,000 acres of Oregon timber land, valued at $100,000, namely, that an equal amount be given by other friends of the college, has been complied with, and as Mr. Smith offers to pay the value of the land in cash whenever it may be desired, Bethany may soon be in full possession of her comfortable endowment of $200,000.

—Dr. Haas, president of Muhlenberg College, has announced a $20,000 addition to the Moser-Kech Greek Professorship Fund, formerly of $30,000.

—At the Hermannsburg Mission in Africa, recently, six converts, princes of an African king, were baptized.

—There are altogether only about 2,500 Lutherans in Japan, but the work there is new, and, with several societies at work, it promises a rich harvest.

—It is reported that young King August, of Lutheran Saxony, will renounce Catholicism and embrace the faith of nine-tenths of his subjects. His brother, Max, is a Catholic priest and professor at Freiburg University.

—Dr. Karl Fries, of Stockholm, Sweden, a distinguished minister of the country named, has been in this country, making a visitation of the Swedish Lutheran institutions of learning.

—A "conditional" gift of $25,000 has been offered Newberry College by Dr. D. K. Pearson, of Chicago. The exact terms of the offer are not stated in the report, but are mentioned as the "usual" ones, which probably means that some additional funds must be secured in order to make the offer available.

—Roanoke College has received from Mr. Andrew Carnegie the offer of $25,000 toward its endowment fund, conditional upon other gifts of an equal amount.

—The Lutheran Standard says: "In the General Synod there are ninety-six congregations, after having counted out all the hopeless cases, that are vacant. Counting two congregations to a charge it would appear that forty-eight men are needed at once simply to fill vacant fields. Similar conditions prevail throughout the Lutheran Church generally in this country. Oh for more men, strong men and willing workers, to take up the great work of the Church."

—The official beginning of the General Council's home mission work among the Slavs was made in Scranton, Pa., April 17, when Rev. A. L. Ramer, Ph.D., was inducted into the office of superintendent of the work. Dr. Ramer sailed from New York April 28 for Budapest, whither he goes to learn the language and study the customs of the people in order to the more intelligently direct the work among them in this country. The work will be conducted by the Slav Mission Board, of which Rev. J. O. Schlenker is the head.

Our American Railroads

The open hearted generosity of our American people gives a bright side to the gloom cast by the deplorable disaster at San Francisco. It was in accord with the wishes of all our people that the President should decline the very kindly offered aid of other nations. In the midst of this appalling disaster one thing we can be thankful for is the splendid railway system in America. In this relief work it has been estimated there was in the first rush period, a train every 40 miles between Chicago and Ogden, practically a train every hour. Whatever may be your individual opinion of railroads this has been a time demonstrating their utility, and they are entitled to credit for what they have done and are doing in this distressful time. Never were the splendid resources of the Union Pacific better demonstrated than they have been under this stress of national calamity. Without interfering with their regular business, through a single gateway the Union Pacific and its connections, the Northwestern, the Milwaukee, the Wabash and other railroads up to this writing have cared for over 3,000 refugees and sent them to their Eastern destination without charge. We are inclined to believe these acts of our American people demonstrate a practical charity that must prove of great benefit, even while regretting the cause calling it forth. For under God all things work together for good.

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Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

Luther League of America

Organized at Pittsburg, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and District of Columbia.

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All communications regarding membership, constitutions, etc., should be addressed to the General Secretary.

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President, REV. JOHN A. ZUNDEL, 319 Eighth street .....North Fargo, N. D.
Secretary, PROF. R. BOGSTAD....Moorehead, Minn.

NEW YORK.

—The thirteenth convention of the Luther League of New York State will be held at Binghamton on June 27, 28 and 29, the first session being held at 3 o'clock in the afternoon of the first day. All the sessions except the Rally, on Thursday evening, will be held in the Church of the Redeemer, Rev. C. A. Ritchie, pastor. The Rally will be held in Odd Fellows' Hall. Those who have accepted invitations to address the convention at its various sessions are: Rev. Edwin Heyl Delk, D.D., Philadelphia; Rev. L. Franklin Gruber, Utica; Rev. Paul W. Koller, Hudson; Rev. M. J. Bieber, M.A., Hartford, Conn.; Mayor H. H. Woodburn, Binghamton; Peter B. Van Wie, M. D., Canajoharie; Paul B. Mattice, Middleburgh, President of the Albany and Susquehanna District League; Ludwig S.

Mayer, Albany; Irving E. Hurst, Esq., Syracuse; Miss Florence E. Fellows, New York city. Reduced rates at hotels and boarding houses have been secured. Information regarding accommodations may be secured by writing Mr. W. H. Rector, 123 Pearl avenue, Binghamton, who is chairman of the local Committee of Arrangements.

It is expected that reduced railroad rates will be secured. Full information regarding this particular will be published with the official call, which will be sent to all Lutheran Young People's Societies in the State about May 1, or information may be obtained by addressing the chairman of the Transportation Committee, Mr. George D. Boschen, 131 Liberty street, New York city. Among the enjoyable social features promised are a reception to all visiting delegates and friends on Wednesday evening, after the service, and a trolley ride around the city on Friday afternoon in specially chartered cars. All societies should elect delegates and send in credentials as soon as possible after receiving the call for the convention.

—The address of the treasurer, Mr. Louis C. Smith, is changed to 661 Lake avenue, Rochester, N. Y.

New York City District

—At the regular business meeting of the New York District League on Wednesday evening, April 25, at St. James' Church, the affairs of the organization received very earnest and careful attention. Reports indicated that the personal work of the officers and members of committees, reinforced by the constant steady pressure of the organization's influence, is being felt in several directions. For example, it was reported that two pastors had recently, at the instance of League workers, considered the use of the Topics for their young people, and had expressed their satisfaction with the lessons and the treatment afforded. Another feature of the meeting was preparation for the second annual visit to the Wartburg Orphan Farm School at Mount Vernon. This will occur on Saturday afternoon, June 16. The party will travel to Mt. Vernon by special chartered electric cars and spend the afternoon and early evening, being served with supper at the Farm School. Last year about 200 people composed the party. The Bellewood Reunion also received attention and seemed to appeal to the Leaguers as an object worthy of their effort.

—The Luther League of St. James' Church, Dr. Remensnyder, pastor, on Thursday evening, April 26, gave a very successful informal reception to the newly confirmed. Most of the members of the class will join the League.

Rhinebeck District

—The twenty-ninth convention of the Rhinebeck District Luther League will be held May 8 in St. John's Church, Ancram, Rev. E. A. Ottman, pastor. There will be three sessions, the first convening at 10:45 a. m. An attractive program has been prepared.

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Albany and Susquehanna District

—The Luther League of St. John's Church, Albany, N. Y., Rev. Oscar Krauch, pastor, has elected the following officers: President, William Eck; vice president, Rev. Oscar Krauch; recording secretary, Miss Emma Pauli; corresponding secretary, Miss Mary Menges; treasurer, Paul Kinne; financial secretary, Gerhardt Menges; pianist, Miss Freda Buenschoff. On Wednesday evening, April 18, a reception was tendered the newly confirmed members of the church. The last payment had been made on the new organ, which the League installed in the church three years ago. During this time the League has raised $3,500, entirely by voluntary contributions, without resorting to sales, fairs, or any other questionable methods. The Rev. G. C. Berkemeier, D.D., was present as guest of honor and made the principal address. The following evening, at the regular meeting, forty new members were received.

PENNSYLVANIA.

Upper Lehigh Valley District

—The Upper Lehigh Valley District Luther League held its twenty-fourth semi-annual convention in Trinity Lutheran Church, West Hazleton. An attractive and practical program had been prepared, and a profitable session was expected. A detailed report may be looked for in the next issue.

Northwestern District

—The Northwestern District Luther League convention will be held in Warren in the First Church in the early summer.

CONNECTICUT.

—On Washington's Birthday a Senior Luther League was started in the recently organized English Lutheran Church of the Reformation, New Britain, by the Eastern field missionary, Rev. M. J. Bieber. It has twenty charter members and is growing. It meets the second and fourth Friday evenings of each month at the members' homes to study "Church History and Life." On Palm Sunday it decorated the Y. M. C. A. hall, the church's place of worship, and at its last meeting studied the communion service. It is planning to start a "church building fund." A Junior Luther League, organized on March 31, has twenty-six members. It meets weekly on Saturday afternoons at the

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members' homes. It is also becoming acquainted with missions, church music and life. These two Leagues embrace all the young people of this church. The congregation numbers fifty-four members and over 100 baptized souls.

—On Palm Sunday the First English and the Sixth Lutheran Church of Hartford was organized by Rev. M. J. Bieber, with sixty-six charter members, including a class of fourteen catechumens. On April 18 twenty-one persons of this congregation met and enthusiastically organized a Luther League by the adoption of a constitution and the election of officers. The meetings will be held every Thursday evening at the members' homes for the discussion of the Topics and for the development of church and social life.

OHIO.

Springfield District

—On the evening of Friday, April 27, the Springfield District League held its annual Rally in the Fifth Lutheran Church. The earlier hours of the day were devoted to a visit to the Oesterten Orphans' Home. A full report of these events may be expected in the next issue.

—The Luther League, with the help of the Ladies' Aid Society of St. Paul's Church, Lucas, Rev. George G. Clark, pastor, raised $234.64 and refurnished the chancel of the church. The new furniture was consecrated March 20 by Rev. Clarence E. Gardiner, D.D., President of Wittenberg Synod.

INDIANA.

—A movement which started in the Luther League has resulted in the payment of a debt of $700, which rested upon Holy Trinity Church, South Bend, Rev. W. Brenner, pastor.

ILLINOIS.

Chicago District

—The Passavant Missionary Society of the Lutheran Theological Seminary held its monthly meeting on Thursday, April 5. The services were conducted by the President, Charles W. White. Mr. Hermig read an interesting paper on "Child Education." He gave an able presentation of the life and work of Froebel and traced the growth of the kindergarten movement to the present time. Mr. Wennermark read a paper giving a comprehensive and critical summary of "Herbart's Theories." The society, by unanimous vote, contributed $44.10 to the kindergarten work of the Lutheran Mission in Japan. The society also will secure portraits of Dr. and Mrs. Passavant for the Seminary. The society belongs to the Chicago District League and has voted to meet the 10 cent per capita apportionment for the General Secretary's salary fund.

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LUTHER LEAGUE REVIEW,
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—The young people of Trinity Swedish Lutheran Church held a meeting on March 27 to further the purpose of organizing a Luther League. The program consisted of musical selections and an address by Student W. A. Zundel, of the Theological Seminary, on "The Luther League." Refreshments were served at the close of the program. The indications are that a strong League will be organized in the near future.

MINNESOTA.

Red River Valley District

—The thirteenth semi-annual convention of the Red River Valley District Luther League was held in the Trinity Lutheran Church, Moorehead, March 28 and 29. Several helpful and inspiring papers were read, one on our motto "Of the Church, by the Church, for the Church," presented by Professor Hegland, of Fertile, Minn.; "Works of Mercy in the Church," by Rev. John Peterson, Moorehead, Minn., and another, "Hospitals," by Dr. Bolstad, of Northwood, Minn. Rev. Luther M. Kuhns, General Secretary, was present with his helpful suggestions and inspiring words. The officers for the ensuing year were: President, Prof. R. B. Bolstad, Moorehead, Minn.; corresponding secretary, Rev. John A. Zundel, Fargo, N. Dak.; recording secretary, Miss Rose Nelson, Fargo, N. Dak.; treasurer, Professor Hegland, Fertile, Minn.

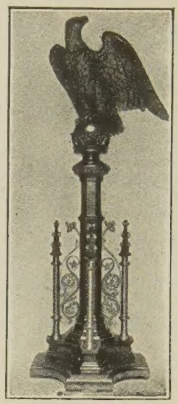
SOUTH DAKOTA.

—The ninth annual convention of the Luther League of South Dakota will be held at Canton, May 13-15. All Lutheran pastors in the State, together with members of Lutheran Young People's Societies, and all who are interested in the Lutheran Young People's movement are invited and urged to be present at this convention. "Service for Christ" is the devotional subject to be considered at this meeting. Several papers bearing on this general theme will be read and discussed. Rev. A. C. Borron, of Watertown, will preach the convention sermon, and Rev. Dr. J. Tellen, of Red Wing Seminary, will give the address at the Rally meeting. Pray that God's blessing may rest on this meeting.—Rev. O. A. Anderson, President; G. G. Satrum, Corresponding Secretary.

James River Valley District

—The second annual convention of the James River Valley District Luther League was held February 24 and 25 in the Scandinavian Lutheran Church, Aberdeen, Rev. O. Glesne, pastor. Everything possible was done for the pleasure and comfort of all who attended the convention, and the arrangements reflected much credit upon the members and pastor of the congregation and the local League. The convention assembled on Saturday morning, February 24, the President, Rev. O. Glesne, presiding. After devotional exercises the President gave his report and a brief address. From this report the District League is making encouraging advancement, the membership for 1905 being six Leagues, comprising 275 individual members. "The growth of the District League is not great numerically as yet," he said, "but acquaintance with the work is more general among the congregations." He noted that there was a larger delegation this year than last, and that another society, Hecla Luther League, was ready to join. He noted also that the societies connected with this District are composed mainly of Scandinavians, no application for membership having, as yet, come from the Finnish or the German congregations in the District. He observed that more interest is taken by the young people, and hopes, by systematic extension work, to increase the membership. The main thought of the President's address was that there are many willing workers among our young people, who would make use of their youthful spirit, strength and energy, if they were given an opportunity and had some one to guide them. The Credential Committee reported twenty delegates present, besides five pastors and a large number of visitors. The election of officers resulted as follows: President, Rev. O. Glesne, Aberdeen; vice president, Rev. C. Grimsrud, Aberdeen; recording secretary, Prof. O. Jorgenson, Bath; corresponding secretary, Augusta M. Oyhus, Webster; treasurer, Christine Pfutzenreuter, Hecla. The convention theme was "The Luther League: I. Its History; II. Its Usefulness, (1) As a Social Force, (2) As an Intellectual Force, (3) As a Spiritual and a Moral Force; III. Its Field of Work." The paper on "The History of the Luther League Movement in America" was read by Miss Augusta Oyhus, of Webster, and was briefly discussed.

The third topic, "The Field of Work," was presented by Rev. Stensby, Tislo. He said that although the Luther League has many special aims, all these may be summed up under the two general terms: "To spread the Gospel, and to glorify God's name." He traced the "Field of Work" from one's self outward to the world in general. The individual himself must come into right relation with God and His work, or other duties cannot be done effectively. Then



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let the right spirit manifest itself in the home, in the smallest things and the most menial tasks, in intercourse with friends and strangers everywhere. Strengthen the weak, influence the indifferent, welcome and help the student. Know well the doctrine of the Church, so you can give a reason for your faith. The League should try to effect, eventually, the union of all Lutheran Synods. Because the League exists "of, by, and for the Church," it should help the pastor, especially in furnishing earnest and competent Sunday School workers, and by attending services regularly, by visiting the sick, and by doing personal benevolent work. It should aid also in the finances of the congregation. The work of the Luther League cannot stop within the congregation; the League must better the world. It must heed the missionary call and bear the lamp of grace to all nations.

On Saturday afternoon the devotional exercises were conducted by Rev. C. Grimsrud. The question of joining the State League was referred to the local Leagues for instruction to their delegates to the next District convention. Dr. T. N. Kjerland, of Webster, read a paper on "The Usefulness of the Luther League as a Social Force." His treatise was scholarly and philosophical, and yet practical. Prof. O. Jorgenson, of Bath, presented a very practical paper on "The Usefulness of the Luther League as an Intellectual Force." It contained many suggestions relative to methods in League work to help the members to become more intelligent, interested and influential. The necessity of having a definite course of reading, systematic study of the Bible, and plan and system in all meetings was emphasized. Rev. C. Grimsrud then gave many excellent thoughts on the last sub-topic, viz., "The Luther League as a Moral and Spiritual Force." "Man's spiritual relation," he said, "is his relation to God; and his moral concern his relation to the world about him. These terms are often confused and used synonymously. True, morals and religion cannot well be divorced. They belong together. The spiritual side is the foundation of the moral. Does the Luther League do anything to further the spiritual or the moral life? If the League can help here, it justifies its existence. Youth is impulsive; hence, it is important that religion and morals be emphasized then, and the impulse turned in the right direction. Activity, wisely directed, will develop religious power. Exercise gives appetite. The impulse in the direction of devotion is given at the devotional meetings. By exercise, the moral side is developed and strengthened. The Luther League raises the standard of moral conduct. * * If the heart is right with God, good morals will follow. Our conscience will be awakened to consider whether or not our life is consistent with Christian teaching. We will live for those things that are right before God." There was an extended and profitable discussion of this series of papers. There was no session on Saturday evening, on account of the literary and social meeting of the Aberdeen League, to which all the delegates were invited. An excellent program, very creditably rendered, was the special feature of the meeting. Refreshments were served and the social hour enjoyed. On Sunday morning Prof. C. N. Wesvig, of the United Church Seminary, St. Paul, delivered a powerful sermon in the Norwegian language to a congregation that filled the church to the doors. On Sunday afternoon the session was devoted to discussion of the papers presented on Saturday. Some of the thoughts emphasized at this session were: The development of the abilities of the young; the importance of bringing religious literature, especially Lutheran literature, into the Leagues; the cultivation of the habit of thinking; the League's duty to the newly confirmed. On Sunday evening a stirring convention address was delivered by Prof. C. N. Wesvig, who drew an analogy between an army of soldiers and the Church of God. His thoughts were arranged under the following heads: I. The General; II. The Order, "Go Ye"; III. The Soldiers; IV. Obedience and Its Results. The address was powerful and eloquent, and could not fail to inspire with fervor all who heard it. It furnished a fitting and impressive climax to this very practical and profitable convention.

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The Juniors in May

Department Editor, Rev. Dr. C. E. Haupt, Lancaster, Pa.

How varied and valuable are the topics presented for Junior study during the current month. We are taught who should be baptized, what is the literature of our Women's Missionary Societies, how close the baptized children are to the Church, and the powerful friends of Luther in his days of trial. How could our Junior Leagues be more usefully employed than in the study of these great facts?

The organization of each Junior League must, of necessity, be a law unto itself, owing to the varied modes of organization and the persons more or less limited in number who are available and willing. The larger the number of good workers; congenial, loyal and devoted; the more the work of the Junior League can be sub-divided into departments and the more comprehensive it becomes.

Peculiar opportunities for usefulness open before those who enter upon the Junior work. There may be those who do not feel able to properly instruct a class in Sunday School, but who would find some portion of the Junior activity most congenial and pleasant and who could thus be very useful.

Everywhere there are marks of progress in the organization of new Junior Leagues and the development of those already formed. And everywhere that our Juniors are properly organized the congregation, the Sunday School and the homes of our people feel the good, lasting results.

There is work for every Junior. The cultivation of the voice, or the learning to use some instrument of music; the giving or gaining of instruction in the study of nature, by trips afield or from books, the finding more and more, what a precious doctrine and glorious history is that of our dear old Church of the Reformation; the learning by the willing following how to obey orders; practice in all the arts, in usefulness, in the cultivation of memory, in memorizing of Scripture and other choice passages of literature, the missionary work at home and abroad, and, above all, the study lovingly of "the Book," the Holy Bible, whose influence is so far reaching and whose truth is so enduring.

There is a wonderful beauty in the freshness which the month of the May blossoms has for us that we can find in no other season. The delights of a journey or the pleasures of the sea or shore, the mountains and the rivers of the marvellous scenery of our wonderful land, are very satisfying, but nothing can give to the soul the great and satisfying pleasure that follows the precious intimate spiritual intercourse with God through His Dear Son, our Lord and Saviour, during the springtime of life. May the blessed Lord give to every one a blessed summertide and bring at last each soul through the autumn of maturity and the winter of death to the endless blessings of the everlasting springtide of Heaven!

There are advantages that flow from the founding of a Junior League in a congregation that our young people can obtain in no other way. Other young people's societies may benefit and bless our boys and girls somewhat, but they can only be an imitation of the greater gains that come to us through the League in the Church, by the Church and for the young people of the Church.

Trolley trips for the summertide ought now to be arranged, if possible. These give our young people fine outings at a moderate expense, under the best auspices. There is no organization that is doing more to prepare for the faithful accomplishment of church duties than the Junior League. It leads on to confirmation as truly as does the Sunday school. It teaches the young to study, to sing and to pray with the spirit and with understanding.

It is only when the young become united with the Junior League that they discover how much interest the Church is taking in their behalf.

The Juniors are often conspicuous for their willingness in giving, as well as in working for our blessed Master, in the world around them.

Juniors who are transferred by removal from one congregation to another should bear with them a card of introduction to those to whom they come.

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